26: Thevet--239 G-3 (1555) 1928 Tupinamba
116, 101

The closest enemy-nations [EJ: i. e. the closest to the Tupinamba] are those of the Tapouys, who are between the Potonarres and the Caniballes. The Potonarres and Caniballes are friendly and often visit each other, but they restrain themselves from going through Tapouy territory at night. The Tapouys are a warfaring people. They are not stationary and have no particular habitation. In their country there is a great abundance of edible roots and venison. They have neither houses nor gardens, as those in Brazil.

26: Thevet--239-240 G-3 (1555) 1928 Tupinamba-1-2
116, 266, 721, 726, 787

But to return to their [EJ: i. e. the Tupinamba] way of waging war--the most fearless undertakes war, and takes with him as many men as he can. But before leaving, they make a large straight path leading to where they want to go. It is a belief, among them, that once this route is established, their course of battle will not be interrupted. Thus, after having deliberated among themselves to declare war on their enemies, they begin to provide themselves with "battle flour" (farine de guerre). These preparations made, all at once they disperse, traveling [240] for days. If by chance they see a thorn or a snake cross their path, they quickly cover up the path with brushwood as they believe that such an encounter is a bad omen. After returning to their land, no sooner do they arrive, than they go right back. Arriving at the Tapouy country--land of their enemies--they observe the footprints where they passed before; then follow them to the location. They most often climb to the tree-tops in order to get a better view of the enemy. When they see smoke they are certain that it is the right location. They strike at dawn--a surprise attack. They kill some of the people and take others alive. If indeed the Tapouys ever have a chance to take up arms, they charge furiously. They are much more valiant than the Brazilians [EJ: i. e., the Tupinamba.] If they [EJ: i. e., the Tupinamba.] see they are discovered by their enemies, suddenly they will retire, traveling in three or four days, the route that would have taken them a month to do. If the Tapouys take them, they do not "keep them waiting in suspense". For, as soon as they capture them, they crack their skulls and leave them--without eating them. Ours

26: Thevet--239-240 G-3 (1555) 1928 Tupinamba-2
116, 266, 721, 726, 787

[EJ: i. e., the Tupinamba] do not do that, as they eat (their victims) with great pomp and solemnity, as we shall see in the following chapter.

26: Thevet--240 G-3 (1555) 1928 Tupinamba
116, 266, 727, 766

This group of Tapouys do not eat the bodies of their enemies when they capture them. While they are dying, [EJ: i. e., Tupinamba warriors killed in battle] all their kinsmen go up and eat their dead relative. [sic] After the flesh and all edible parts of the body are eaten, they cut off their very fine hair, and pile as many of the small bones as they can; then they put the pile of bones and hair into a soup--thus nothing is wasted. They say that the earth is not worthy of rotting them.

26: Thevet--240-241 G-3 (1555) 1928 Tupinamba
116, 273, 343, 727

As soon as they have seized several prisoners, they quickly send the news to the villages advertising what they have accomplished. The older women of the aforesaid villages suddenly begin to sing. This singing lasts all night long; they don't even stop to sleep or doze. They beat their mouths with their hands, and scream at the top of their voices. In this manner they await the arrival of the prisoners. They stop for a while, long enough to prepare a sort of uncovered cell, which is sometimes made only of leaves--in which he [EJ: i.e., the captive] will sleep one night only. During the night they drink outrageously, remaining in a state of drunkenness for three or four days. After this, they have [241] the prisoner brought to their village and allow him to converse freely with them until the time comes for him to be killed.

26: Thevet--241 G-3 (1555) 1928 Tupinamba
116, 266, 567, 583, 727

On no occasion have they kept him [EJ: a prisoner] more than fifteen or twenty years. Others do not keep him very long. It depends on the will of whoever has him under guard. Very often they marry those who please them, but actually it is no pleasure because as soon as the women bear their children, they [EJ: the captives] are killed and eaten. They are executed in their presence [EJ: i. e., in the presence of their children]. On that day a soup is made of the remains of some other prisoner. Afterwards all of them assemble in their village-house, which they call Carbe. The prisoner, seated in their midst, decides what portions of his body they should have after he is killed--until there is no part of his body left undistributed. However, they will not kill him before this act.

Those to whom a small portion of his body is assigned are obliged to contribute in order to fill the needs of their food supply. They do not refuse, because they themselves will suffer sooner from hunger if prisoners are not treated well. The same day, they decide among themselves which one will kill him, who should blacken him with genipap, feather him and paint his face. They decide also, who will take him when he is unfettered; who shall wash him; those who will set fire to his hair and when he is killed, put the fire-brand into his anus--being careful that nothing of the body is wasted. I shall describe in the following chapter their method of killing, and the accompanying ceremonies--as more space will be needed for this.

26: Thevet--241-242 G-3 (1555) 1928 Tupinamba
116, 266, 727

Their custom is as follows: as soon as one is seized or killed, his friends fling themselves upon him, take off everything he has, even his bed, stones bows, arrows and "battle-flour" [farine de guerre]. And as soon as a prisoner is taken, or the massacre completed, he goes before the village, as a warning messenger as if everything is past--to recompense the loss he suffers when he enters the village, and he publishes his name. Again, the old women throw ashes on his back, and if there was any flesh of some one of their cooked enemies, the women throw themselves on the former and seize the basket in which is the said smoked-meat. Then the mistress of the other women goes and returns it to the one to whom it belongs. Then afterwards [242] all of them, who are going to take part, begin to take their names which will be published in the village the next day,

Pursuit of their Wars and Prisoners

Being in the village of Margariampia, I discovered still more ceremonies that they hold to treat their enemies. They have brought in large pots the Maussorent, a large cotton rope, having at least 30 brassées [MJ: span of the arm] in length, and put it in their Carbe, the square in the middle of their villages: Being in place, they stretch it on branches in order to dry it, then they bleach it. After the drying, the oldest among them take it to make a knotted rope which is quite a difficult task. After that, in a sign of joy, everybody claps hands, and all give a grand shriek--all this being done in the presence of the prisoners. Afterwards, they make the prisoners leave their lodges, made of big pieces of wood, even the doors [huys] of these lodges, which serve as a prison, in which they are carefully guarded. Having taken them out, they lead them to the lodges of the south, into which they carry their beds, these prisoners are seated, their hair shaved off in the front and blackened with genipap all over the face and entire body. Being thus blackened, their master has most of the older women come, and makes them blacken with genipap in the presence of the said prisoners. After that, they gather the prisoners in the same lodge in which they had been placed beforehand, where they stayed only until the evening. Night having fallen, they are taken back to the same lodge, from which they had left in the morning, and put up their beds. This was the last time

they went into their lodge. All the old women who had blackened in their presence were couched there, having their beds hanging all around the prisoners, and began to sing. They did not stop during the night--they sang without even sleeping. The prisoners did not get much sleep, hearing the melodies of these sweet Proserpines. To cheer up the prisoners they were told that members of their nation had killed not one of their friends, that the time had come for them to pay their debt, and that they would be eaten the same night. [243] I have been to see these witches three times to see if they slept at all--but they never slept. I even took one of my interpreters to explain their chant to me: He told me that in their chant they said that they would avenge their friends.

There was one prisoner who was only 20 years old, whom a 15-year-old girl had agreed to sleep with. I believe he had no great desire for her. His poor wife was asleep beneath his bed, while this young girl was with him in the bed. That same morning, just as the prisoners and women were blackened, likewise the men destined to be sacrificed, were blackened in a lodge for the same reason. They were covered with gum, and many red feathers. The face was not covered with plumes, only with gum, and over that a spot of well-beaten partridge-egg having a grayish-green color. They were very grotesque to see. In their heads were also lovely plumes, attached with wax. There were also some women who dressed the same, except that they had no feathers in their hair. All night long the remaining women and men never ceased to dance, and went from house to house--even to the houses where men and women were feathered. This same day a scophion of beautiful feathers was attached to each prisoner with wax. It was excellent and properly made. Next to the prisoners' beds was a piece of wood stuck in the ground about a foot and a half in height, on which the scophion was put--this piece of wood was as large as a leg and two feet out of the ground. Soon afterwards, the prisoners were led out of the village, between the lodges of the north and west and in this latter place their beards were washed and shaved the same as on the preceding day. And at this same time they were unfettered. All the savages were lined up on the other side between the lodges. The prisoners were made to run in the midst of the savages, lined up to receive each

prisoner, each having an Amonas behind their back, and being painted as stated before, having a shoe [MJ: sic] of new cotton. As soon as the prisoners left the place, to run among the ranks of savages, having a space of about 20 paces between them, they were seized bodily, and everyone flung themselves on them, carrying them to the center of the square of the four lodges, [244] the place they call Carbe, and passed around their necks the maussorent, of which we have spoken above [EJ: i.e., cotton cordage; see category 283, page 242] giving to each one, two men to carry the latter, likewise he was allowed to hit with genipap fruit all the persons that he wanted, even with bows and blunted arrows, not like those which they were accustomed to. It was as if these arrows did not wound. The wife of each of the prisoners was behind her husband, with a basket filled with Genipap-fruit, or piles of roots, which they gave to their husbands, and even carried arrows while following them. They ran on each side, or seemingly, with their guards who were nevertheless constrained to run after them. When they had run a bit, they were led to the west house, where their bed was hung, and their scophions near by. And in their presence, for a second time, were several feathered women, who, after having been well adorned by their pretty dress, left the latter lodge four by four each having an Amonas behind their back. While leaving this lodge they beat their mouths with their hands, or passing in front of them, to frighten them the best they could. Then being on the outside, they ran through the middle of the square, rising in revolt, as if they wanted to fight. After having been at this place for a while, they soon returned to the lodges,

always passing in front of the prisoners to make them more angry. They left a second time by fours on different occasions, like the first time. Around five o'clock in the evening they had the prisoners leave their lodges, and led them to a lodge made especially for sleeping that night and put near each one his scophion. They lead them with weapons, which they are accustomed to using in their dances. In the evening, around sunset, the said prisoners are led to the middle of the square with weapons, mentioned above, in order to force the prisoners to dance. One dared not know the oldest who danced. The dance in which all the savages participated, men as well as women, was called the dance of the biche (MJ: doe), but it was interrupted by the prisoners inasmuch as they began to chase them from the rear in a way that they were constrained to leave everything. All that being finished [245] they were again fettered in their last prison, having the Maussorent wrapped by small twigs, which they took alongside of the latter, in order to show them to each one, always having this Maussorent around the neck. This same day in the presence of prisoners, swords were carried by each one in a new pot, holding at least half a barrel, and 2 other small pots, in which were gum, feathers, and cotton thread for the costume. They were carried to the north house, in which place each of these swords were properly decorated with feathers by each old woman, to tie a line of cotton on the lower end, in order to make them stronger and afterwards were also gummed at the point, and flat part of the sword, on which they made well placed

scars on the gum; they placed over that some beaten egg. The swords thus decorated, were left resting--the flat part in the pots; then at evening they were hung up in the lodge, and all night a dance was performed around them, leading in their chant a pitiful song, with a drum beating like they do in France at the burial of a war hero. Also one must not forget that this same day the prisoners were gummed on the face, and covered with beaten egg, together with the women, who decorated the swords, and were also those who made the scars on the prisoners' faces.

26: Thevet--245-246 G-3 (1555) 1928 Tupinamba-1-2
116, 266, 554, 681, 727

The next day, which was the day of execution, as soon as it was daylight, these (MJ: i.e. prisoners) were led to the Carbe, the square where they would end their lives. Leading them there, they play their accustomed instruments, carrying the Maussorent [EJ: a rope of cotton] to the end of some small trees. Those who accompanied them went singing and dancing. Having arrived at the said place, they took the Maussorent from small trees, and extended its length, and that which they had around their necks was pulled down to the middle of their bodies, leaving their arms free. Their wives were there embracing them and crying bitterly. As soon as swords were taken by those who were chosen by these women, who had prepared them, all clung to them, standing in ranks. And it is a grand hour to whoever holds them. That is a prophecy to them that they will kill their enemies. That being done, one presented the sword to one of the principals, who gave it to the executioner. After he received it, he went to the prisoner, showing him the sword and pretending to [246] hit him while saying: "The time has come for you to die and to avenge our friends who were murdered by you and your friends." Thereupon the prisoner who stood rigid as a rock, told him that he was not afraid to die, that he was well assured that his friends would have vengeance on his death although he was lingering. These words finished, the executioner hit him at an angle--rendering several blows, such as at the end makes him fall on the ground. And at the end to have

their pleasure, they pull him up again to see if he can stand up. The executioner, seeing him down, passed over him two times, then broke his head, the blood from which fell but did not remain on the ground long, as it was soon gathered up by a woman. She put it in an old gourd, and soon afterwards took out the sand. After he died there was an old woman who put a firebrand into his anus to keep from losing any substance, and then brought it over a huge fire, which was prepared before the execution, in order to skin him [peller] having also a warmer in which the water is boiling, to cook whatever they wish, and the rest is delivered to those to whom it was previously promised. The fat, podgy fingers and guts are (trippes) given to the young men, and all the pluck (couree) are for the girls. They put the guts in the pots, as they leave the body, without taking anything out of them. I let you imagine what a soup!

26: Thevet--246 G-3 (1555) 1928 Tupinamba
116, 266

There was one prisoner, who tore the sword from the hands of the executioner who was about to kill him, and would have hurt him, if one had not quickly seized his hands, and then he was killed. If there had been only the prisoner and he, he would have had a change of fate. In our presence was committed an act by an old woman which was the most horrible, and most cruel one had ever heard of. She would have been better known as a dog. You must believe me--there were children only seven years old present; children of one of the girls married to the executed prisoner--as soon as he was dead, she [EJ: the old woman] cut off his head, and through the hole, sucked out the brain, and the blood had not been cooked. The girl was six years old and the boy seven, whose father was killed in their presence.

26: Thevet--246-247 G-3 (1555) 1928 Tupinamba
116, 266, 783

After the execution was over these venerable murders [EJ: i.e., the executioners of the war prisoners] retired; they were given new shoes (sic) of cotton, painted red, and two stones to rest their feet without walking on the ground, and for four days ate nothing that was [247] dirty. If they eat anything dirty, rest assured that they would all die. All this time they are in bed--a string around the arm, and one around the waist. After these four days, they are untied and blackened with genipap. That done, they drink and have a grand time if they can afford it.

26: Thevet--247 G-3 (1555) 1928 Tupinamba
116, 266, 273, 287, 292, 301

During all these ceremonies [EJ: i.e., Tupinamba ceremonies associated with cannibalism] they only drink of their Cahouin, [EJ: wine] and walk their prisoners in the village with special costumes and frontals, bonnets, bracelets of different colors, even dresses of feathers, which are very pretty to see at close range and from afar. I gave one of them, upon returning from my first trip in this country, to the late Monsr. Berbandy, who has since become Cardinal, who made a present of it to the king Henry II, as a rare thing, or feathers of Arrassoit, or Arait, Assajaboucou, Touapuap, and others.

26: Thevet--247[2] G-3 (1555) 1928 Tupinamba
116, 266, 825

Also these barbarians threw the parrot feathers on their prisoners, as a sign of death.

26: Thevet--247[3] G-3 (1555) 1928 Tupinamba
116, 266, 587, 727, 764

After they made these worthy ceremonies on them, [EJ: those ceremonies associated with ritual cannibalism performed on prisoners of war.] never did they escape from peril until they were dead and eaten. That is why when they enter the house they take the bow in front of them, arrows, necklaces, feathers, beds, threads and other things belonging to the defunct and give them to him [EJ: i.e. the war prisoner held to recompense the Tupinamba for one of their warriors killed in battle.] for his use; the sleeping bed, necklaces to go around his neck, the feathers to decorate himself when he wishes. The bows and arrows are washed and cleaned by him, as it is not permitted by any other to use the goods of the dead, until it has been thus ordained by one of their enemies--their slave. And if by chance the relatives of the one to whom the prisoner belongs, were killed in battle, their widows never remarry. And on occasion, they offer to the widows the prisoner to recompense the loss of their deceased husbands, until the day comes to kill him, and eat in vengeance of their husbands, which they call in their jargon, Paraoussu-vots. And that relieves them of their distress and grief."

26: Thevet--247[4] G-3 (1555) 1928 Tupinamba
116, 824

This word [EJ: i.e., Paraoussu-vots] signifies something else than the first name of the husband, which is the name of a large tree, like the Gera-bua, which is a type of palm tree, of which they make their huts, where they spend their days in war time.

26: Thevet--247-248 G-3 (1555) 1928 Tupinamba
116, 266, 554, 587, 727

The Savage's Method of Massacring their Prisoners

I have begun in the preceding chapter, to tell you how this people governs, and entertains its enemies--having captured them in [248] war. There remains more for me to tell you about the way in which they put them to death. First the reader must understand that the women who have the government of the poor barbarian, entertain him in the same way as their defunct husband, until the day arrives to kill and eat him. And if there is no widow, one of the conquerors should give him some of his sisters or his women, and if he has none, ask some of his friends... likewise it is the greatest joy that they would have in hope of receiving one of their enemies, and the one who made the capture is highly esteemed among them. Some time after the arrival of the unlucky prisoner, or several, if there are any, all his relatives and friends are commanded to observe what parts of his body they will have after he is killed, as is their custom. And in the end there is a grand and solemn banquet, then those who are to kill the prisoner, take a name in the presence of their captive in order that nothing frightens or astonishes him, and without any fear or apprehension whatsoever. Thus, it is said: there is an opinion that this is a great honor for them to die in such a way, rather than in comfort in their bed of death or contagion; they feel more that the latter die without vengeance. Those who are slain in war, or as prisoners are avenged by the seizure of their other enemies to whom, as we have stated, one does the same thing.

26: Thevet--248-249 G-3 (1555) 1928 Tupinamba-1-2
116, 266, 727

When the day on which the prisoner is to be put to death approaches, they make a grand Caouyn according to the size of the village. This is a beverage, which, according to what I described in my Cosmograph, [EJ: See source 3: Thevet, category 273] is made by the women, from roots, called Aipi, and de Mil together well cooked and mashed: then afterwards put it in huge vessels. They drink it for three days until they can no longer hold any more without being corrupted and sick at the stomach.

All the relatives and friends are ordered to this banquet, as they had been beforehand, and in greater number, in order to make them presents of the parts of the prisoner's body as was promised them. And they all celebrate three days more or less without stopping their drinking, and three days after the prisoner's hair is cropped again, and his face painted with a greenish powder of beaten egg, then [249] feathers are put on his head, and he is tied with huge cotton cords fairly well made, which are double, and the knots subtly made by a deputy which can well be of 30 brassées [MJ: arm lengths] in length, about as thick as the thumb of a big man. That done, one puts him to bed with his wives who carry his possessions after him, and guard him all night, fearing he may run away as they often do. The next day the line is taken from around his neck and put on his body, and stretched by men on each side, and whoever is to kill him is in front of him, who pretends to hit him several times in order to hurry him on, then he really hits him once at the nape of the neck so hard that he turns him around

downward redoubling several other blows, until he has perfectly severed the head. These clubs are made of two kinds of wood, Ouapparrap, which is black, Iacarensa, which is deep red, and Reruigappen, which is reddish. After eating 20 little sausages, the murderer [EJ: i. e., the condemned] puts on the feathers of yellow and white birds, oranges (?) with a ygapommemby, on top all made of the yellow Tocan. The women take this poor victim and carry him to a fire, and roast him like a pig, to cook the first layer of skin, then put him on his belly, and cut him lengthwise, across and down the side. Along all their paths they have dug trenches for these meat roasts. They left the backbone and the head connected, after having cut off the arms and cooked them. From the intestines and curly hair they make a rush for the spoils, and broth which they call Mygao, though God only knows what good it does, or why they guild the whiskers. Still other women come with their children so they can out their hands in it, and taste the blood. They say to them: "You are avenged by your enemy, avenge yourself by this my child. There is one who had made you the orphan of your father," and with screams and gestures, by the ugly and hideous grimaces they make, one would believe them to be witches, who want to spot out some mortal and diabolic exorcism. The distribution is made according to the portions, which were accorded on his body. Then these savages retire each to his own village, and live a grand life.

26: Thevet--249-250 G-3 (1555) 1928 Tupinamba
116, 266, 304, 783

If he, who had made the sacrifice, [EJ: i.e., the person who executes the prisoner] had not killed at another time, one must make a stricter debt than those he had killed. He cuts himself all over with an animal's tooth, which they call Paguest, in a way that the blood [250] runs from it freely. Then after a full moon (month) without eating flesh, fish, and only eating grain, and Navew roots and caouyn wood, he is cut closely, as if he were shaved with a razor. For two weeks he lives without daring to touch the ground with his feet. He goes through several superstitious ceremonies, which these barbarians are accustomed to using. Because they are so ridiculous, I am ashamed to describe them, although they are very scrupulous for the interruption of a point of these.

26: Thevet--250 116, 266, 551, 554 G-3 (1555) 1928 Tupinamba

I shall describe one point--the Tupinamba, Toupinenquin, Temernvyou, and others who were born among them, have this law about the murder of their enemies--that as soon as they have killed one, they [EJ: i.e., the person who executes the prisoner] take a new name, and do not use their proper one they had before they committed murder. If no one has killed anybody, and if only in the early stages of this profession, he changes his childhood name, to the name which pleases him--which name he does not use willingly among others that he will take afterwards. It is an inviolable maxim among them that they take as many names as enemies they kill. Whoever has the most names is the bravest, most prized and reputed, for having put to death the most enemies, and holds such a rank that he who has exterminated the most, and taken and slain enemies, in sign of honor is called Kereumbaue--that is to say, the great guardian. At times, to mark the greatest and most important one is named Toupichah-gatou, on the condition that under him he has men to administer to others, his passing friends.

26: Thevet--250-251 G-3 (1555) 1928 Tupinamba
116, 587, 727, 768

Concerning the widows, they never remarry, unless it is to the brothers and close relatives of their defúnct husband, who must first avenge the death, if he was seized, or eaten by the enemy. If he died of old age, or sickness, he who is to marry the widow takes a prisoner who cleans the pit of the deceased, whether he has changed villages or otherwise. Also all the plumes, necklaces, bows and arrows of the latter have to be cleaned by the prisoner, even his bed, where he slept while alive. The widow never marries a less great and valiant man than her husband. For otherwise one would underrate them, and their children and allies would be angry and unhappy. If there is no equal, they prefer to live as widows all the rest of their lives, and end their days with their children. Even if they [251] remarry, it must be more than 12 moons after the death of the husband.

26: Thevet--251 G-3 (1555) 1928 Tupinamba-1-2
116, 589, 721, 838, 867

I shall tell you about a woman, whose husband had been seized and eaten by the enemy, who never wanted to remarry, because she said that none of her deceased husband's relatives made any effort to avenge his death. For this reason she took the bow and arrow and went out to war with the men; she took her children and said: "Kill, my darling children avenge the death of your late father, since none of the others made any other vengeance. It is possible because of the fact that I am not young and pretty. But one thing is sure, I am strong, and brave to avenge the death of your father, my husband! " And because this woman did so much--she took several of her enemies as prisoners, among others one of the most beautiful girls in the country, who, according to Seigneur de Villegagnon, was the daughter of a Portuguese captain and a savage, and was left to the tribes and be killed like the others who were sent there. Putting away all feminine acts, and taking on masculinity and virility, the widow no longer wore her hair long as was the custom, adorned herself with feathers, a wooden sword in her hand, and other things the men do. You would see hanging from the neck of this woman several strings of bones, arms and legs of her enemies, tambourines made in their style. She participated in the usual activities customary of the savages--having well feasted, drunk caouyn, jumped and danced joyously all around the huts there where the older ones spent the entire day drinking without eating, being served by the widows of the defunct and his relatives. And having informed myself by being at such rituals, as willingly

do the sailors, of these methods, I was told that it was done in order to raise the heart of youth, to animate it to walk heartily to war against their enemies with the hope of such an honor after they will be deceased.

26: Thevet--251-252 G-3 (1555) 1928 Tupinamba
116, 131, 266

On my first and second voyages I was on this island of the Margageaz three times--there, where, to my great regret, I saw two massacres of three poor prisoners, and we saved the remaining five, as much as they were Portuguese Christians, and took them to our fort. We clothed them, and [252] dressed them as they were completely nude, like the others. Three weeks later we took our boats and at night went out to meet in the river of Morpiou, held by the Portuguese.